[2]at Dominica, [6?] one of Basse-Terre called Oukalé, known to the French as Hamichon; the other of Capesterre called Halannena, and known to us as The Baron. He is the host of our Father Raymond. Outside of war, the chiefs have no authority over the others.

721 When they intend to go to war, the chief who has undertaken it
[283] gives a drinking party and harangues the guests to excite them. Or else he sends his children around to all the carbets to announce the day of assembly and departure. They do not force anyone to go. They leave from Dominica in eight or ten pirogues armed in their fashion for war; they take along women only to cook and serve them, and leave them on some islet while they go to the encounter. If they have an important war, as when they invade the mainland to fight the Allouagues, they pick up warriors in passing from Martinique, Saint Vincent, Grenada (and Galibis), and form a rather powerful army if they join courage and direction to number.

726 They rarely attack at night for fear they will kill each other, but rather attack at daybreak. They all give a horrible cry, which startles those who are not prepared for it. They readily fight in bright moonlight. Before the combat they consult the boye, who asks his demon what the fortunes of war will be. If they besiege their enemies, it is not for long, for they raise the siege by noon or night of the same day they start it. They have an implacable hatred of the Allouagues, a certain people of the mainland, and of the allies of the Allouagues who live on the island of Trinidad or by the rivers of the mainland, where there are innumerable nations. Sometimes our Caribs surprise the Allouagues, kill some of them and take prisoners. They eat the men, and make slaves of the women. The Allouagues render them the same service, often attack them, and give them no more gentle treatment.

726 They also make war with the English, with whom, however, they
648 tried to make peace, but which they were not able to achieve. Since the English never cease to kill them or make them slaves, they do the English as much harm as they can. They look for them in the islands they inhabit, especially at Antigua, which is a neighboring island, and kill and abduct them. We shall say [70] something in another part [of this account] of the war they had with us.

Before the French and English came to these islands, they harassed the Spanish, particularly on the island of Saint Jean de Portorico

4. Warfare

The Caribs never go to war openly against their enemies, but only attack them by surprise. Nevertheless, they make great preparations, assembling many pirogues and canoes. They only take one woman into each boat to comb their hair and paint them, as well as to prepare their food. Finally they arrive at the place agreed upon. If they are discovered they utter cries which terrify everyone, and they kill all whom they chance to meet. They let loose a flight of arrows to which burning cotton is fastened and set fire to everything. Three hours later they retire until they plan some new enterprise. They kill their prisoners with blows of clubs. If some of the prisoners are women they take them home and give them to the old men as wives and slaves. If they capture male children they regard them as slaves, but if the males are older they force them to fast, because the Caribs do not like to eat fat, and then they kill them. [375]

The Caribs during their drinking parties, which sometimes last two or three days, make speeches to each other about the great exploits of their ancestors. This is to arouse their spirits and make them fight more bravely against their enemies. The women and the young people do not understand this language. Only in the speeches which they make during the work parties, do they use a style which although very elaborate, is nevertheless intelligible to all. [376] All their harangues, which they make so frequently, are only war speeches to excite themselves against their enemies. Even the human flesh they eat at this time is for this same purpose, because they eat it in such small quantities. However, I think that when they have it in large quantities they eat all they can, because I heard it said here that when they killed three of our missionaries at Puerto Rico they smoked them. But during the meal they became so greatly disgusted that they dared not look at them. [222]

When they are going to eat an Arawak there is singing, dancing, and rejoicing. At the beginning of my stay in Dominica, my host, Captain Baron, had killed and brought back an Arawak from South America. He had a great drinking party and invited anyone who wished to come. He gave each woman a part of the Arawak to cook in her own pot so that she could eat it with her husband and family who were in the assembly. This they did with great enjoyment during the day. After having drunk and been entertained in their

648 you cannot expect any mercy from them. When their treachery towards you misses the mark they will say in cold blood "Me no angry at you." Then they will deal with you as if nothing had happened, and as though they were your best friends.

5. Eating and Drinking

264 They are extremely filthy in their eating. If you could see them make their ouicou you would hold it in horror. Once, in the presence of our governor at dinner, one of them was sitting at a distance from a plate of food which appealed to his appetite. Climbing on the bench he put his foot between the dishes and extended his full length over the table. One foot was on the table where he had been eating and one arm supported his weight at the other end, and he reached for what he wanted. This is how these gentlemen behave! As for the
574 remainder they are so proud that no matter who visits them they do not get up, but only point to a hammock and say "lie here." They very freely ask for everything which appeals to them, and are offended when you refuse. This is the reason why people who know the Caribs leave only those possessions in their houses which they are willing to give them when the Caribs are expected. The Caribs promise a great deal but they very often are unfaithful. They eat animals
[346] which do them harm such as chiggers, ticks, and similar vermin.

6. Warfare

●721 The Caribs have small drinking parties in their carbets [men's houses] on various occasions (that is to say, assemblies in their great houses which are built especially for this purpose). Here they drink excessively and eat only a little. These gatherings last sometimes as long as eight to ten days. This would be the best time to attack them, for they are almost always drunk. After a ceremony of this kind they begin to deal with their affairs, especially warfare. The very oldest captains harangue them and are listened to with a marvelous silence. The decisions are followed by common consent, although no one has any authority as commander. The business of war commences ordinarily with great harangues or speeches and complaints by the old

721 women who retell everything that has been committed by those against whom they are going to wage war. They talk about harm done by the enemy to their ancestors, even reporting what they consider insults. To quarrel with a Carib is the same as to strike him, and to strike him is the same as to murder him. When you offend one Carib you offend the whole nation. But it doesn't work the other way around; for if you do good deeds for one of them the community does not feel itself benefited.

After these harangues the children dance, jump, and weep, demanding that these insults be revenged. All the young men become very excited and testify to their desire and courage. Finally the old men order war.

726 Besides waging war against the French in Guadeloupe and against the English in St. Lucia, Antigua, Montserrat, and other islands occupied against the will of the Caribs, they in addition make war against the Galibis who are savages of the continent and have an alliance with the Arawaks who also live on the continent. They have no difficulty taking these enemies by surprise, for they expose themselves in their canoes and pirogues to a sea journey of at least 200 leagues. They go from island to island and predict with sufficient certainty the bad weather and storms by studying the sky and stars, about which they have an excellent knowledge.

[815 829

411 726 [772] Their weapons are bows of redwood and arrows made of a certain reed, the end of which, instead of being tipped with iron, consists of a very sharply pointed wood which is poisoned. They set fire to leaf-covered houses by attaching burning cotton to the end of their arrows. They do not always aim straight at their enemies but aim high and they are so skillful in this that most of their shots take effect. They can also shoot behind themselves when running away, and when they are hotly pursued at sea they stretch out full-length in their canoes in order to protect themselves, and shoot continuously without ceasing, even bending their bows with their feet. They also have spears of redwood, hard and heavy, which they hurl very well. For close fighting they use clubs which are big pieces of redwood, flat, a good inch thick, and almost half a foot wide at the end, with a length of three feet. They crush the head of their enemy as easily as we might do with a crowbar.

726 All their wars are waged by surprise early in the morning just before dawn and are accompanied by horrible screaming. To look more

701 everyone. They choose old men. These men are as much esteemed for the maturity of their counsel as they are for their extended knowledge of warfare. The old men resign when they realize that they are no longer capable of supporting the burden of their tasks and find it troublesome to undertake the long voyages which are part of their duties. By this resignation they acquire as much honor through frankly [59] confessing their weakness as they would gain through a victory. In order that the respect due them will not be lessened by having too many captains, there is sometimes only one on an island. In Dominica there are two of these captains, who are separated by a great distance for fear that their authority would clash and that their jealousy would degrade them. Their power is limited because they only command in military affairs.

In referring to these captains, Mr. de Rochefort calls them quite improperly generals and admirals, and sometimes even caciques. Neither the Caribs nor most of the French have heard of this latter name.

● 721 The Caribs have long waged war against certain nations of Europe which I have sufficiently described in the first part of this book. In addition they wage war against the savages in South America, particularly against the Allouagues. The Carib war captains have experience in everything concerning military affairs and have in addition given ample proof of their bravery and courage. They arouse the men to take up arms and set out on a campaign whenever it pleases them. Everyone obeys them in affairs which concern war, but outside of this they are given no consideration.

When one of their captains intends to go to war he holds a drinking party or a general assembly at his settlement. Here the guests enjoy themselves thoroughly with much dancing, in their fashion, and drinking until they almost burst. The old women, drunk as they are, begin to recall the purpose of the assembly, and start out by recounting outrages and wrongs presumably done to them by the enemy. One mourns the loss of her dead husband, another says they ate her father, a mother complains about her son, and a sister about her brother. In brief they give a recital of disordered complaints so extreme that they move the whole assembly to tears, each exciting the other to take vengeance upon their enemies. Then the captain who

721 has planned the war shouts for silence and the uproar ceases. He makes his speech, standing before the assembly, but in a language so removed from the ordinary talk among them that the women and children understand nothing at all.

In this harangue he describes their massacred fathers, their slaughtered brothers, and their enslaved children. Next he highly praises all of them on their prowess in war. Then he fashions a great narrative about all the victories they have gained over their enemies —victories often more imagined than real. He exhorts them to trust in his valor and to fight boldly. Everyone applauds his speech, delivered with such fervor that in their minds the last of their enemies is already in oblivion. In conclusion, he designates the day of departure and place of meeting. All the captains who will command the pirogues immediately give orders to assemble provisions and military supplies, and all the women work to make flour for the expedition. The latter they enclose neatly in leaves of wild plantains, so that water will not penetrate.

When a captain does not /wish to/ call an assembly, he designates one of his most prominant men to visit the settlements. This deputy, having visited a master of a carbet, speaks to him for a good half hour. After this tiresome discourse the master of the carbet answers with as much verbosity as the deputy, and approves or disapproves of the plan for war. He goes to war if it seems good to him, for no one is able to force him. If he is wholly persuaded, either by necessity or by the usefulness of the enterprise, he promises to present himself at the appointed place on the day designated for departure.

#11 Meanwhile the warriors who will be going on the campaigns supply themselves with boutou. This is a kind of club made of green Brazil wood or some other dense wood, heavy as lead. This club has a length of about three feet and is as wide as the hand, except that the end is slightly wider. It is flat and about one inch thick, and is engraved in the Carib manner. They fill the engraving with white paint made with mouchache, which is the fine flour of manioc. Although these boutou are not too easily handled, they could fell an ox with a single blow. These clubs are large or small according to the men who carry them.

They make a great collection of arrows which they have been preparing for a long time. These arrows are made of the seed-bearing

411 tube which grows at the top of a reed. This tube is as thick as the little finger, four feet long, smooth and without joints, yellow as gold, and as light as a feather. At the large end of the tube they fit a point of green wood, or any other kind of strong, heavy wood instead of using iron. With knives they carve many small barbs in this wooden point in order that the would inflicted will be enlarged in removing the arrow. The tip of the arrow is poisoned with manchineel sap. All the wounds are deadly even when they are only at the finger tip. They also attach to some of their arrows certain fish bones as long as the hand which are found above the tail of a kind of ray, common in the Indies. This fish bone carried its own venom which is as dangerous as the manufactured variety. Some of these arrows are feathered at the end like ours. They use parrot feathers for this purpose. Their bows which are very similar to ours are made of woods such as Brazil, palmetto, and beechwood. They sometimes carry javelins made of Brazil or beechwood, which are like half-pikes with a point at the end made from the same wood. They throw these very skillfully.

721 When all is ready, the war leader holds a second drinking party or assembly, in the course of which he again decides their destination, as well as their formation in combat. They consult the devil in this assembly by means of a boye and question him about the success of the campaign, and after hearing what he tells them, which even in the opinion of the barbarians is often untrue, they finish their odicou drinking. All of them leave drunk, bringing with them on the expedition only enough women to serve, comb, paint them with urucu, and cook for them.

726 When they reach the outskirts of enemy territory they do not attack carelessly, but hide themselves along some river or on some deserted island, where their enemies do not usually go. Then they send out spies into enemy territory to observe carefully their movements and determine the most suitable time for surprise. They attack their enemy only when he is unaware of them. If they are discovered while they are laying their cowardly ambushes, and so realize that the enemy is preparing himself for defense, then the war is ended. Without ceremony they fold up their baggage and return home. They are so cowardly that if they knew absolutely that one of them would

5: Rouse E-4 (no date) 1948 ST13 Callinago ST13 (1650-1700)

When a man
died all the relatives examined his body to satisfy themselves that he had not been killed by sorcery. The body was washed, painted, oiled as in life, flexed, and wrapped in a new hammock. It was placed upon a stool in a grave dug in the carbet, near the wall in the case of an ordinary person but in the center if the man were prominent, its eyes were weighted shut, and mats were added to protect it from the soil. The grave was not filled for 10 days, during which the relatives brought food and water to the corpse twice a day and lamented over it. A fire was built around the grave to purify it and to prevent the deceased from catching cold. The deceased's possessions were either cast into this fire or were placed in the grave; sometimes the house was burned too. In prehistoric times a slave or a dog was killed and put in the grave to care for the dead person. If the deceased were a warrior, the chief delivered a funeral oration, extolling his exploits. There was also a feast over the grave, accompanied by dancing. The close relatives fasted and cut their hair in mourning; some time afterward they held a second feast over the grave. In the case of a chief the *Carib* sometimes burned the corpse and mixed its ashes into a drink.

764 [763 754]

WARFARE

The *Carib* posted sentinels near all harbors to watch for the approach of raiding parties. They held assemblies to decide upon war and to fix a rendezvous; at these meetings the old women harangued them on the cruelty of the enemy, the war chief exhorted them to revenge themselves, they became very drunk, and at the height of the festival they ate some enemy flesh, smoked and preserved from the last raid. Each warrior present was given a gourd full of pebbles, a string with knots, or a stick with notches, to tell how many days before he had to be at the rendezvous. He spent the time repairing his pirogue and his weapons, while his wives prepared food for the raid.

721 ● [21]

The principal *Carib* weapon was the bow and arrow, the former 6 feet (1.8 m.) long, the latter poisoned, occasionally feathered, and provided with a separate barbed point. The poison came from the sap of the manchineel tree; the points were of fishbone, tortoise shell, or fire-hardened wood. There were also javelins and clubs (boutou), the latter engraved and painted with geometric and anthropomorphic designs. These clubs, which varied in length according to the rank of the owner, were used after the supply of arrows had been exhausted (pl. 93).

6411

The *Carib* attempted to catch the enemy asleep in their villages. They attacked at dawn, or at night when there was a full moon. Divided into three bands, they fell upon the village, uttering war cries and shooting fire arrows (having cotton heads).

726

If the enemy resisted successfully, the *Carib* retired at noon, taking with them their dead and wounded. They might re-form for another